1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

78 628 626 are the product of intermarriage and formal friendship. Intervillage feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 195 562 All dealings with visitors are conducted according to elaborate formal patterns. The language is rich in formal appellations, exclamations, and honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members [522] of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

553 551 **Childbirth and Childhood.**—The child gets two sets of names, one male and one female, as soon as the mother is known to be pregnant. These 843 are one's own names given by grandparents of both lines. Taboos in 846 regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an 853 intimate connection between the infant and its father. Babies are nursed 862 until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No intercourse is allowed during the period of lactation. Babies are carried on 854 the hip, and sleep with the mother until weaning, when they are paired [291] off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

881 **Puberty and Initiations.**—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

[304] A boy passes through a first initiation at about the age of 8 or 9, [302] when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man.

885 The next change of status for both boys and girls occurs at marriage, when, for the first time, they take on the responsibilities of regular work. 551 Teknonymy is a matter of pride and follows the birth of the first child. The name is retained permanently thereafter, even though the child should 888 die. At about 45 both parents discard their ornaments and accept the 561 status of old age. All the above age grades are named and involve differential behavior and dietary observances.

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577 The observation with which Im Thurn introduces his discussion of the social life of the Guiana tribes, "The Indian in his natural state, before he feels the influence of white man is of decidedly admirable morality" /cited in English/, is also true in its full extent for the Karaya. This natural morality, completely independent of religious beliefs, makes the existence of a primitive community such as theirs possible. It expresses itself in the [576] scrupulous observation of the commandments of external propriety (1), which does not escape even the casual visitor, but,

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1. Of culture-historical interest and typical of the feeling of propriety of these savages is the manner of their defecation. It occurs as far as possible from the village. A hole is made in the sand. The individual sits on it with outstretched legs, hiding the upper body behind a small mat. The excrement is always carefully buried.

above all, in the exemplary conduct of family life. The 593 solidarity of the family group, which even Martius, rashly 602 generalizing from his observations among demoralized tribes, denied that the Americans possessed at all, has quite truly given this people the moral support which has prevented its decline up to now, despite a century of contact with civilization and, hopefully, will hold it off for a long time to come.

The Karaya family seems, according to its form to be a "mother family." The following facts speak in favor of this:

1. The married man does not eat with his family, but with that of his married sister. Accordingly, he is considered a member of his sister's family.

2. Likewise in the division of the hunting spoils he receives his share, not in his own house, but in that of his sister.

768 3. The children of a widower are cared for by his parents-
589 in-law, while he himself re-enters the ranks of the bachelors.
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685 627 remain concealed for long. The injured person complains to the chief; he sends him to the thief with the instruction to demand compensation from him. If the thief refuses, however, the injured one again complains to the chief and may, if the latter agrees, start a "fight" with the former, in other words, demand his rights by force.

682 627 Murders seem to occur, though seldom. The custom of blood vengeance prevails: the relatives of the slain one pursue the murderer everywhere, even into other villages, until they have slain him.

689 Social life. Objectionable elements (boasters, gossipers, quarrelsome persons) are on occasion flogged. Thus, my camarada Pedro II in Village 17 is said to get a beating almost weekly on account of his incredible boasting.

/324/ Malicious elements who, with their quarreling, never leave the village in peace are finally, as Kurišť reported, killed by the others at the command of the chief; their relatives then have no right to take blood vengeance.

565 There are no class distinctions. Women and children captured in war serve as slaves of sorts. On the other hand, there are differences in wealth; there are rich and poor people. "The rich man has everything, axes, knives, pots; the poor one has nothing. He goes to the rich one and says: Give me a pot, an ax. The rich man must give it to him." (Kurišť.)

[629] The chiefs in particular are regarded as rich, and they, indeed, must share their surplus of goods with the poor. Ilk in Village 13 and Crisote in Village 22 were regarded as especially [184] rich. The Indians of the south horde are regarded as poor, and they are in comparison with the north horde, which, in turn, is to be designated as poor in relation to the Šavajé.

609 576 Forms of greeting. If someone comes into a strange village, he remains, with bowed head, in the boat (sta sem vergonha, that is, without shame, as the Indians erroneously said, instead of com v., that is, full of shame) until the others come, greet him, and invite him to come along to the village. Only then do they go on land. This custom was observed in particular among the

/324 cont./

609 Indians who were in the service of whites. When I came into a
576 village, my Indians sat motionless in the boat, with bowed heads
● and disconcerted faces, until the chief of the village had addressed them. During the entire time of my stay in the village they did not lift a hand, nor did they eat any of my cooking, but rather went hungry, if they did not have relatives in the village who provided for them. They were precisely sem vergonha.

576 Upon returning from the journey, they were received with tearful speeches by their female relatives and family (1). During

1. This way of greeting long unseen kin by female relatives is already mentioned by Fonseca in 1773 (Rev. trim. 8, p. 379).

this the two parties seldom look at each other; they often stand one behind the other. The laments are made in a whimpering tone. Suddenly, they stop and converse in an entirely friendly manner with the ones who have returned. Apparently the whole thing is merely ceremony, the exaggeration of which on the part of particular women evoked derisive smiles even among the other Indians.

14. Marriage, Birth, Education, Death.

114 Marriage. I did not witness an engagement or a marriage, so my statements about this are based merely on the accounts of the Indians.

582 The age at which marriage takes place was difficult to determine. Men apparently marry between 17 and 20 years, women sooner, at 14-16. The only obstacle to marriage is the immediate relationship between siblings; cousins, on the other hand, may marry each other. I did not encounter anywhere any suggestion of marriage prohibitions which might perhaps be based on totemism.

584 /325/ The suitor first tries to win over the mother and the other relatives of the girl. The decision rests with the girl herself, however. The mother gives the suitor the answer. According to Pedro, the father-in-law receives presents from the suitor's father,

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000 go fishing, but loitered around me in the camp). Children obey
593 their parents implicitly, and even adults still unquestioningly follow the advice of their mothers. Thus, Pedro's mother gave him the following good advice on his journey (Pedro was a widower with three children): Do not lend money (Pedro therefore flatly refused the attempts to borrow on the part of other comrades, with the argument that his mother had forbidden it); do not bring back a wife (in this respect, too, Pedro obeyed his mother and refused several attempts at matchmaking); men who run after women grow lean, but a person who eats a great deal grows fat.

Legally, too, parents, especially the mother, seem to retain authority over their grown sons. For I was obliged to conduct with his mother the final negotiations about Pedro's taking his children along. I did not negotiate at all with Pedro himself.

859 The result of this rearing is that the children are never ill-behaved and seldom quarrel among themselves; they are merry and gay and soon trusting toward the stranger, without being guilty of rude familiarity.

●576 In general, great value is put on dignified and polite be-
[126] havior. In the huts, the members of the family were separately introduced to me. When, in the evening beside the fire, I wanted to write down their information, they blew upon a chunk of wood and held it up to me in order to give me light. When they were looking for honey on the way, they always brought me part of it in a piece of tree bark.

514 Modesty is part of the Indians' good behavior. Defecation
[291] takes place far outside the village, if possible hidden from the glances of others. When a girl about eight years old was supposed to sell me her string belt, she ran behind the nearest mat wall, put on a new one there, and then brought me the old one. It is only in farting that they are somewhat more negligent. Loud sounds are greeted with laughter or accompanied by dog-barks. In some places this seemed actually to be good form, and one would outdo the other. On the other hand, foul smells were taken amiss; they would all glance indignantly at the presumed offender and would give expression to their annoyance with disapproving bw and hm̃ sounds.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Returning to our canoes, we saw a wild fruit tree growing close to the water—its habitat—the fruit of which the Brazilians call *arása*. It resembles a reddish plum, but has a double stone and is very acid. But it is a very wholesome fruit and would make, I imagine, an excellent sauce. The tree appears to be partly a climber, for the limbs, which are one or two inches thick, maintain a uniform size throughout their length, and coil around one another, serpent like. The river was now a mile or more broad and the navigation very open; so, wishing to take advantage of the current as much as possible, we reembarked after a five o'clock dinner one day and floated along quietly hour after hour in the obscurity until past midnight. Then, desiring to find a sandbar on which to sleep until morning, we at last descried a gray outline and pulled for it. Happening to enter shallow water, we grounded before getting close to shore, and lost a pike overboard. But just as we were getting afloat again, we suddenly heard a shuffling sound coming from the shore close by; and looking that way, our hearts stood still as we beheld the dusky forms of thirty or forty naked and painted savages rushing down upon us fully armed with long war lances and heavy killing clubs, ready to scatter our brains on the beach. We now discovered that we were innocently attempting to land just above a portable Karayá village, the existence of which, at this place, was not known even to our pilot, Pedro Monco. Our creeping up here at the dead of night without giving any signals announcing who we were, and if we were friends or foes, had convinced the villagers that we were enemies.

The situation in which we found ourselves was extremely critical for a few minutes. But the natives, seeing who we were, paused briefly, which gave us an opportunity to communicate with them and explain matters, and also to make them some presents to pacify them. Our large canoe only was involved in this midnight adventure, the other having pulled up elsewhere for the night; so our party was small. Our canoe was drawn up on the sand, and the savage band stood